

97.14 An Exact Account of
1608/37
King GEORGE's
RELIGION:
WITH THE

Manner of his Majesty's Worship in
the *English* and *Lutheran* Church.

And the first Rise of the

Lutheran RELIGION.

Shewing also,

The Difference between them and the
Church of *England* as by Law Esta-
blish'd, and the Protestant *Dissenters*
therefrom.

With a New *PRAYER* for his Majesty.

Written by the Archbishop of YORK.

London Printed for J. Churchill in Pater Noster Row, and
Re-printed in Dublin, 1727.

King GEORGE's Religion, &c.

THE Dissenters from the Church of England continuing to feed themselves with Conceptions that his Majesty now Reigning is a Favourer of their Opinions, because he has lately made choice of Persons of real Moderation instead of Fictitious, it may not be improper to shew how wide a distance there is between the Communion of the King has been bred up in and theirs, and how little between his and ours: But first it will be necessary to speak of the first Founder of the *Lutheran Religion*, which was the first Reformer.

Martin Luther was Born at *Islesben* in *Germany* in 1483, Having been well instructed by the care and diligence of his Parents, and for some Years leading a Collegiate Life at *Erfurt*, he applied himself to the study of the Law; but being frighten'd by a Thunderbolt which killed his Companion and Fellow Student as they were walking together, he immediately became an *Augustine Munk*, which very much grieved his Father. When he had commenced Dr. of Divinity, he soon published his Explication of the *Psalms*, *Romans*, *Galatians*, and began to Catechise the People. Some time after, he published 95 Propositions against the Indulgence of the Pope, and requested the Archbishop of *Mentz* that instead of them, he would order the Gospel to be Preached. *Luther*, was Summon'd to appear at *Rome* before the Pope, but declined it because of the Danger; and finding no other remedy, appealed to General Council. Upon this he published his Sermons concerning Excommunication, Penance, and Preparation for the Holy Sacrament, with a Mediation upon our Saviours Passion. Several other Doctors joyned with him and particularly *Zuinglius* in *Switzerland*. He also published several Sermon about Justification, saving Meditation on Christ's Death, Baptism, and Preparation for Death. He was Excommunicated by Pope *Leo*, in the Year 1521. Being summon'd to appear before the Diet of *Worms*, he answer'd those who would have dissuaded him from it that he would go, tho' as many Devils should oppose him as there were Tiles on the Houses in *Worms*: And he did

appear accordingly before the Emperor and Princes of the Empire, and maintain'd his Doctrine with undanted Courage. Some (according to the practise of the Council of Constance) would have violated *Luther's* safe Conduct, but the Elector Palatine opposed it: And being prescribed, the Emperor on the 8th of May, the Elector of Saxony received him and kept him so privately in the Castle of *Wurtsburg*, that his Enemies could not find him. This Storm blowing over, he disputed concerning Images, and the presence of Christ in the Sacrament, and King *Henry the VIIIth* of England wrote against him. Several Monks having read the Works of *Luther*, became Converts and forsook their Monasteries; and by the help of *Melancthon*, he published the New Testament in the German Tongue, and soon after he himself made publick the whole Bible in the same Language; and putting out a Book concerning the Duty and Dignity of the Civil Magistrate, he pleased the Elector extremely. He Married *Catherine a Boren* of Noble Descent, and died at *Wittenberg* in the Year 1546. His very Enemies confess him to be a Magnanimous Man, and he had Courage to oppose the whole World in defence of the true Orthodox Faith of Christ: His followers (tho' much against his Will) called themselves *Lutherans*, which Name they retain to this Day, notwithstanding they differ from him in several Points. This may be truly said of him, that he was good in every thing, and the wonder of all Mankind; whatever he spoke or wrote, did penetrate the Heart, and left a deep Impression on the Mind. He died in a good old Age, having Lived 63 Years.

Having gon through the material Passages of the Life of this Great and Good Man, to whom notwithstanding we of the Church of England Establish'd by Law, differ from him in some Points, owe our Deliverance from our blind Obedience to the Church of Rome; it will not be amiss to take a View of the Liturgy that is us'd by his Followers, in order to make appear that there is not such a wide distance between the Doctrins profess'd by them, and the Rules set down for the Celebrating Divine Service in our Book of Common Prayer.

When the Members of the Church of England first enter the House of God in the Morning, they begin their Devo-

tion with Reading some certain Sentences of Scripture, to prepare them for publick Prayer: In like manner the Lutherans to dispose themselves to Pray, do first repeat several Portions or Texts taken out of Holy Writ. To which Sentences of God's Word both our Church and theirs has annexed several Exhortations: The Exhortation both with us and the Lutherans begin thus. *Dearlly beloved Brethren the Scripture moveth us in sundry Places To acknowledge and confess our manifold Sins and Wickedness, &c.* In the next Place we and the Lutherans joyn in the very Words of the Confession which is said by the whole Congregation kneeling; which runs thus. *Almighty and most Merciful Father, we have Erred and strayd from thy ways like lost Sheep, &c.* They likewise joyn with us in the same Form of Absolution to be pronounc'd by the Priest alone. Then we and the Lutherans say the Lords Pryer, as a Form comprehending all things necessary for us to Pray for. After this Devout Address to God, short and Pithy Responces are us'd by us and the Lutherians. Then all standing up according to the Practise of the Primitive Church, when the Priest says, *Glorie be to the Father, and to the Sun, and to the Holy Ghost* and all the People answer; *as it was in the beginning, is now and ever shall be World without end Amen.* Next we and the Lutherans say or Sing, *come let us Sing unto the Lord* &c. or the 95th Psalm, contains both Directions and Exhortations to Praises, Prayers, and hearing God's Word. Then the first Lesson taken out of the Old Testament is read by us and them, and after this St. Ambrose's *Te Deum Laudamus*, or else we Sing *Benedicite* &c. an Ancient Hymn in the Jewish Church, which is omitted by the Lutherans in their Liturgy. Now after reading the second Lesson taken out of the New Testament. we and the Lutherans say the *Benedictus*, which Hymn is so called from the first Word which it begins with in Latin, and was the Song of Zacharias at the Circumcision of St. John the Baptist. Next we and the Lutherans Sing the *Jubilate Deo* or the 800 Psalm. Then we and the Lutherans say the Apostle's Creed, next we and the Lutherans use a few Versicles and Responses which begin in the Praise of Boaz to his Reapers, *The Lord be with you. Ruth 2. 4.* Then repeating the Lord's Prayer again, we say some other Versicles, with their Responses

taken out of the Psalms, &c. and us'd in Antient Liturgies, but not by the Lutherans. Next we and the Lutherans say the Collect for the Day, after this they read as well as we the Collect for Peace. they have also the same Collect for Grace as the Church of England. In the next place as we Pray for the King's Majesty, so do they for the Soverign whom God has set over them, and have one and the same Prayer for the Royal Family with us. They likewise use one and the same Prayer for the Clergy, and use as well as we the *Athanasian Creed*; after this, like us they make use of a Litany to deprecate God's Wrath. Next we and the Lutherans say Prayers upon several Occasions, as for Rain, fair Weather, in the time of Dearth and Famine, in the time of War and Tumults, the Plague, or any other Sicknesses, &c. Then we (but not the Lutherans) use a Prayer in the Ember Weeks for those that are admitted into Holy Orders. We likewise, in Imitation of the Primitive Christians, who always pray'd that the Emperor might have a faithful Senate, make use of a Prayer for the High Court of Parliament which is not in their Liturgy. but they in the next place have a Prayer in Common with us for all sorts and Conditions of Men. They likewise have Collects and Epistles after the same manner as they are in use with us, and Receive the Eucharist and Blessed Sacrament kneeling, making use of the same Form as in our Liturgy, but differ from us in holding the the Doctrine of Consubstantiation. Their Method of Baptizing with Water and the sign of the Cross is also the same with ours. Nor do they differ with us in Instructing their Children, by Catechizing them in their Churches after our Manner. Among the Rubricks of their Liturgy, they have likewise an Office for Matrimony, and use the same Ceremony of placing the Bridegroom on the Right Hand, which is expressly ordered in the Greek and Latin Churches, tho' not practis'd by the Jews, who always place the Bride on the Right. The Lutherans likewise use a Ring in this Ceremony, publish the Vows of Matrimony three times in their Churches.

They have likewise as well as we an Office for the Visitation of such Persons as are confined to their Beds or Couches by some dangerous Illness, which is a Duty Incumbent upon all. The last part of which Office both with us and them is Consolatory in allowning Absolution, which seems to

be positively enjoyn'd by the Apostle to be given to the Sick Penitent by the Priest that comes to pray over him; The Prayer of the Faithful shall save the Sick, and the Lord shall raise him up, and if he have committed Sins they shall be forgiven him.

The *Lutherans* as well as the Church of *England* allow the Communion of the Sick, which giving the Sacrament the Antient Christians accounted & call'd the *Viaticum* that is the Provision which was to be made for this last and longest Journey, and the *Cannons* of Antient Council do strictly enjoyn the giving of the Eucharist to all dying Persons that are capable of it: They have likewise in common with us, an Order for the Burial of the Dead; for indeed all Nations do agree that there is a Respect to be had to the Dead, and it is generally accounted a barbarous Act to deny the Rites of Sepulchre to our most declared Enemies: As for the Interment of the Corps, the Position thereof has always been among the Christians, to turn the Feet to the East, with the Head towards the West, that so they may be ready to meet the Lord, who the Ancients did believe would appear in the Oriental part of Heaven. The *Lutherans* as well as we Bury their Dead this way, and also with us allow of Thanksgiving of Women after Child bearing, commonly call'd the Churching of Women: And that we & they may give no countenance to the Jewish opinion of their uncleanness we admit them into the Church before any Prayers to be had for them and in most Places they come up to the very steps of the Altar, that being the proper place to offer up the Sacrifice of Prayer, & to mind them of their Duty in receiving the Sacrament then, or on the first Opportunity.

The *Lutherans* as well as we have a Penitential Office called the Commination, or Denouncing of God's Anger & Judgments against Sinners, which always read in time of Lent, so that since we vary very little from them in the Exercise of our Publick Devotion, 'tis hoped such as have entertain'd Notions of Persons of this persuasion will see their Error and be convinced. that since the Subjects of *Hanover* and we are under one Head, and hold many the same Doctrins, we shall live together as Brethren that are at Unity among our selves.

For whatever Notions some People may form to themselves as a greivable to their own Wives and Interest, the Lutheran Religion, so far differs from the Presbyterians, & the Persuasions of other Sectaries and the Dissenters from the Establish'd Church, that it carries matter much higher than her, as the use of Trumpets Drums and Kettle Drums besides the Organs, which the zelots in Scotland call a Box of Whistles, and other Instruments of Musick, nay, they go much farther, and are not only more abundant in their Ceremonies, but in the Pomp and Splendor of their Churches, where Images and Pictures of Saints and Holy Men expos'd to Publick View, on purpose to excite the frequenters of those Sacred Places to the Imitation of their Examples. But setting all these things apart, we need go no farther for convincing Proofs of the affection of Person that have been Educated in that persuasion and to this Solemnity of Worship, than from his most Excellent Majesty's own Practice, who every time he has been at Chaple since his Accession to the Brittish Throne, caused *Te Demu* to be Sung before himself in various kinds of Musick, as Trumpets, Violins, Flutes, &c. which may satisfy such as entertain fond Hopes of his siding with the Dissenters, for tho' he will Religiously maintain the Toleration, he will be an Inviolable observer of his Word, which he has given, as Defender of the Faith, to be the Support and the Nursing Father of the Church Establish'd. For tho' he's a thorough Protestant without the least Tincture of Popery, either from Inclination Example or Education, and no less agreeable to the Principles of the Reformation, as they are consistent with the safety of the National Church, yet he is for Worshipping God with Decency and Order not after the Slovenly way of the Calvinist, And as for Episcopacy, both his Inclination and Interest lead him to a Veneration for it since his Majesty's Grand-Father was Bishop of Osnaburg, a Diocess worth 100000*l*. per. Annum, which must descend to his Majesty by compact, should the present Incumbent the Elector Preves die before: Since that Chair is to be fill'd Reciprocally by a Popish and Protestant Bishop.

A New Prayer us'd for his Majesty.

GOD the unspeakable Author of the World, Creator of Men, Governor of Empires, and Establisher of all Kingdoms, who out of the loins of our Father Abraham didst chuse a King that became the Saviour of all Kings and Nations of the Earth, Bless we beseech thee, the faithfull Servant, and our dread Sovereign Lord King George, with the richest blessings of thy Grace, Establish Him in the Throne of his Kingdom by thy mighty aid and protection; Visit him as thou didst visit Moses in the Bush, Joshua in the Battle, Gideon in the field, and Samuel in the Temple, Let the Dew of thine abundant Merits fall upon his Head, and give him the Blessing of David and Solomon Be unto him an Helmet of Salvation against the face of his Enemies, and a strong Tower of Defence in the time of Adversity, Let his Reign be prosperous, and his days many, Let Peace, and Love and Holiness, let Justice and Truth and all Christian vertues flourish in his time, Let his People serve him with Honour and Obedience. And let him so duly serve thee here on Earth, that he may hereafter ever lastingly reign with thee in Heaven, through Jesus Christ our Lord Amen.

**F I N I S.**



